

Agios O Satanias

The Order of Nine Angles

**O
NA**

-The Newbie's Guide To The ONA-

The Order of Nine Angles (ONA/O9A) is a self-initiatic Order of the New Aeon. Self-Initiatic means that the individual person who desires to be a "member" of the Order is responsible for initiating themselves and putting its teachings into practice on their own terms and time. The ONA has seven Grades of Initiation called the Sevenfold Way, or the Sevenfold Sinister Way. Each Initiation Grade comes with its own self initiation ritual, as well as tests, trails, and ordeals for the Initiate. Each Initiation Grade of the Sevenfold Way is set to a duration of time. It takes over 25 five years to reach the Sixth Grade of the Sevenfold Way. The Seventh Grade is received when the Sinister Initiate's causal shell expires.

Properly understood, the Order of Nine Angles is the corpus of esoteric philosophy of Anton Long. As such, the ONA is not an organization like the OTO or Golden Dawn are. The ONA is the name of the teachings, practices, mythos, ideology, philosophy, and so on codified by Anton Long between the years 1972-2012. Anyone who resonates with the ONA corpus will then initiate themselves as "members" of the ONA. And so, as more and more people become initiates of the ONA, an Ordering of Sinister Initiates gradually comes into being. This is the meaning of the word "Order" in Order of Nine Angles.

The ONA isn't an order qua organization. But it is an Order. A Westerner might have a hard time understanding this. Personally I've never had a problem. In Buddhism - Theravada at least - there are two different types of "Sanghas." The Pali word Sangha roughly means "Fellowship," "Association," "Assembly," and "Order." Sangha does not mean an organization, corporation, or anything. So the first type of Sangha is the best known one called the Bhikkhusangha or Bhikkunisangha. The Bhikkhu-Sangha is the Order of Monks. Bhikkhuni-Sangha is your Order of Nuns. That's the spiritual translation. Bhikkhu-Sangha actually - literally - means Fellowship [sangha] of Beggars [bhikkhu] or Beggar's Association.

The second type of sangha in Buddhism is not well known of in the West. It is the Ariyasangha. The spiritual translation of Ariya-Sangha is "Noble Order," or "Order of Nobles." The literal meaning of Ariya-Sangha would roughly be the Civilized [ariya/arya] Fellowship [sangha] or Association of the Civilized. The word Ariyasangha is actually the collective singular noun/term for all lay Disciples of the Buddha. All Buddhists are Associates or Fellows or "members" of the Ariyasangha. This means that if tomorrow you

were to choose to be a Buddhist, you'd be a member in good standing of the Noble Order. Now think about this hard. You became a member of an Order, but you didn't have to actually join anything and you didn't have to go to a mystical lodge to get initiated. So regarding the ONA as an "Order," the word "order" here corresponds with the concept of a Sangha: it is a fellowship, an association, an assembly, a society, of people who follow the same philosophical system and practice the same praxis.

The ONA is leaderless and does not have a hierarchy, or governing body, or secret chiefs, or central administration. There is simply no leader in the ONA. Anybody claiming to be a leader or the leader of ONA reveals that they don't even understand what the ONA is, or was intended to be. In a way, the ONA is akin to a leaderless resistance movement. The ONA is also Open Sourced, meaning here that it is very much like open sourced software. It was started by one person, other got involved and helped develop and pass it around, and everybody associated with ONA can help add and develop ONA further or make their own style and flavour of ONA.

Although ONA has no leader, it does have an Inner Circle. This Inner Circle consist of Anton Long and a handful of ONA Initiates known personally by Anton Long. These Inner Circle members are usually referred to as the Old Guard. Members of the Inner Circle have been in ONA for a very long time, they represent the Traditional aspect of ONA, and they are in the higher Initiation Grades of the Sevenfold Way. Two last things about the Inner Circle are that most of them are female and that each member knows everyone personally: face to face. The Inner Circle of the ONA is only there to make sure that the ONA evolves or develops aeonically towards its Sinister Aims and Goals. This simply means that although it is open sourced, there are old school ONA "programmers" who have been into it for a very long time and they make sure random amateur programmers don't mess up the ONA.

The Order of Nine Angles is not affiliated with any other order, organization, or institution. It has been it's own thing since its inception, and will remain its own thing with its own unique system of philosophy, mysticism, esoterica, magick, and "teachings." Membership in the Order is a personal choice and affiliation. You do not need someone's permission or recognition to be an Associate of the ONA. You don't need to fill in an application or pay membership dues, or pay initiation fees. Nobody can kick you out either. None of those Old Aeon characteristics of an Order applies to ONA in this Third Phase of the Order.

ONA is just the name of the Sinister Philosophy created by Anton Long. You simply just have to like the Sinister Philosophy, have the desire to live the Sinister Tradition, and put its teachings into living practice to be a "member." You can leave the ONA at anytime for any reason. And you can return later, if wyrd calls you back. In other words, the "relationship" between you and the ONA is a private one which has nothing to do with anybody else. The relationship is exclusively between you and the body of philosophy and teachings called "The Order of Nine Angles." Nobody else in and out of ONA matters.

Freedom

It's something we don't think about often. We are born citizens of States run by governments. We spend our entire mortal lives subjects of State laws. We spend our whole human life forced to live by the rules and laws other people make. And then there is religion. Many of us are born into religions. Or we have that impulse to seek answers and we study a religion. As soon as we accept the religion, we are subject to its laws and rules. Priests and religious teachers now tell us what we can and can't do, what we should and shouldn't do, lest we be shunned by the religious community and rejected.

Then there are philosophical systems. At face value you would assume a system of philosophy was devoid of the power games the State and Religion plays. But this is not so. If we take a look at the philosophy of "Modern Satanism," we can see the same stupid power games. So you have read about Modern Satanism and you like it. You call yourself a Satanist and adopt the philosophy. Then you slowly realize that you must conform to very specific views and opinions, or you are deemed a fake. For example if your are into Modern Satanism and you are a theist, you are ridiculed and shunned. If you are a Modern Satanist and

you practice magick, you are rejected and made fun of. You will gradually realize that you paid a price to adopt that philosophy: you lost your FREE WILL and your INDIVIDUAL CONSCIENCE. In other words, you lost your individuated person.

It's gotten to the point in our modern age where a human being can't find Sanctuary where he/she is truly free. Free to be an individual. Free to have your own views and opinions. Free to follow your natural free will. Free to have your own individual conscience. Free to live your life as you want or need. Free to be what and who you are as Nature made you. You are surrounded by vultures who will trade you their state citizenship, religious membership, or philosophy for your natural human freedom. I'm talking about Genuine freedom. As in the freedom to express and manifest your own individual human nature, to just be Human, whatever that individual human nature entails.

Over the years, this subject of Genuine Freedom has become what I personally value most about the Order of Nine Angles. ONA is the last "place" in the realm of human experience where you are free to just be human. It doesn't matter in ONA if you are an atheist or theist; a materialist or spiritual; if you are male or female; gay, lesbian, or straight, or whatever; saint or criminal; straight edge or drug addict; cop, priest, murderer, or rapist; racist, terrorist, or sexist; Satanist, pagan, or mystic. In ONA, you are genuinely free to be human and to express the unique human nature and natural inclinations Mother Nature gave you. ONA is all-allowing, as all-allowing as mortal life itself. For only in the matrix of such all-allowance can any mortal organism learn and evolve. It is from the allowance to have our experiences, and to make mistakes, that we learn and become wiser in life and about life. Nature teaches without teaching. And ONA follows the example of Nature: its greatest lessons are those born from your own pathei-mathos.

My contention I have with the State, Religion, and mundane philosophical systems concerns what we might call "dharma" or "Wyrd," or "Tao," and the genuine freedom to find that Wyrd/Tao/Dharma, and express it, live it, partake of it, work to manifest it, according to your own individuated free will and conscience. If you have the Tao to be spiritual, ONA has room you. If you have the wyrd to be a criminal, ONA will make you a hero. In ONA there are no rules or laws. There is only the supreme injunction to Experience and to learn from your experiences. No rights or wrongs. Only the results and consequences of your actions, and your personal judgements and valuations of such. If an end result harms you or hinders you in some way, you may learn to not do acts that produce such end results again. Thus, in ONA there are no morals or ethics: nothing a priori. Only experience, lessons learned from experience, and the consequences of our actions.

There are no "shoulds" and "should nots." No "thou shalt," and "thou shalt nots." Nothing which is a priori wrong or right. The supreme authority is your experience, and the lessons you learn from them. Every act, deed, opinion, view, belief - no matter how socially "wrong" or depraved or wicked or righteous - is open for you as an ONA Initiate to TRY, do, entertain, and experience. There is no condemnation, no rejection. For, in ONA, we believe that there is nothing wrong with being Human, and that each Human has their own Nature/Physis. Each Human is both sinister and numinous; both good and evil, and yet beyond such silly dichotomies. Just as both the dark side of the moon and its light side makes one Whole moon, so to is Man - the Human - a Whole mortal possessing a light side and a shadow side. Each human being is endowed by Mother Nature with its own wyrd and Tao. It's own nature. And the freedom to express and manifest that nature-given human nature is a precious commodity or condition these days.

Flavours

Like clothing or ice cream, the ONA has different flavours and styles. In ONA lingo, these flavours or styles are called "Outer Forms," or "Causal Forms." Causal Forms are not the ONA itself, just different "outfits" the ONA has. One such outfit is Traditional Satanism, which is the second oldest codified school of Satanism. Another flavour is satanism, where satan is not a being, but a symbol or concept. Another style is the Dreccian Way. Dreccs are not Satanists and most aren't into the occult thing. Another flavour ONA has and uses is Reichsfolk National-Socialism. An Initiate of the ONA can pick whichever outfit

he/she best resonates with. ONA also encourages its "members" - Associates - to create their own Causal Forms, as well as their own rites, rituals, and ceremonies.

Texts

The "ONA" is the name of the actual body of philosophical text or literature written by Anton Long. Anton Long gave ONA 40 years worth of his writing. And so, ONA has thousands and thousands and thousands of pages worth of writings. These writings are usually called "ONA MSS" collectively, meaning ONA Manuscripts. Being that the ONA is open sourced, an experienced Sinister Initiate can add their own writings, and insights, to the body of writings of ONA and pass them around. In this way, each teaches each. Every Initiate is both a student and a teacher. Good ideas float around and circulate, perhaps even inspire and influence. Bad ideas get lost, are forgotten, or drop off. In this way, ONA slowly and gradually evolves and changes. A living Order or entity must grow, change, and evolve. If an Order does not grow and change, it is stagnant and orthodox.

There is nothing dogmatic about any ONA text. All ONA MSS are guidelines presented for the Sinister Initiate to evaluate and consider. It is ultimately up to each individual ONA Initiate to either try or follow, or not to follow what has been presented. For instance, if ONA says that Satan is an acausal being, that is not dogma. It is up to each individual Initiate to somehow figure out on their own if such is true, if it is mythos, or if it isn't even worth entertaining in mind. You are free to reject the notion and believe that Satan is simply an archetype of symbol instead.

It must be understood that what had been written down is only Half of ONA. The other half of ONA is the Unwritten. The Unwritten half of ONA is usually referred to as "Aural Tradition." This basically means that half of what ONA is, are things Initiates have learned or have gotten from other Initiates which they pass around from mouth to ear, person to person. Experience is the bedrock of ONA. From our experiences we learn. We put what we learn into words. These words are the Aural Traditions of ONA. Only later are some of these Aural Traditions put into writing. Thus, the writings of ONA are not the "foundation" or origination of ONA. The ONA is rooted in Experience, not dead letters. What has been written are not in any way "authoritative." There is no such thing and anything authoritative or of an authority in ONA, besides the authority of your own personal experiences.

Ethos

Sinister Ethos is based on your own innate Sinister Nature. Sinister Nature should be something you already have, and not something to desire to have. The working idea here is: Description not prescription. You are born Sinister By Nature and do not need to try and be so. The "job" of the ONA is to help you refine that Sinister Nature so you can put it to good use, towards aeonic aims and objectives. Aeonic here meaning having to do with great spans of time going beyond one human life time. This is one thing which sets ONA apart from the rest: It has goals, aims, objectives, directives, a wyrd of its own.

The word/concept of "Sinister" in ONA has two basic different meanings. To get to the first meaning, we'll do a 'qabala' on the word "Sinister" ONA style. Oxford Dictionary defines the word "Sinister" as follows:

[Begin Quote]

sinister, a.

(ˈsɪnɪstə(r))

Forms: α. 5–6 synystre, synistre, 5–7 sinistre; 6 syne-, 7–8 sinister; 5–6 syny-, 5–7 syni-, 5–sinister. β. 5 senestre, 5–6 sene-, 5 seni-, 6 senyster.

- **Of information: Given with intent to deceive or mislead, esp. so as to create a prejudice against some person; prompted by malice or ill-will.** Obs.
- **Of opinions, etc.: Prejudicial, adverse, unfavourable, darkly suspicious.** Obs.
- **Of actions, practices, etc.: Dishonest, unfair; not straightforward, underhand; dark.**
- **Corrupt, evil, bad, base.**
- **[A]stray from the right path.** Obs. rare.
- **Of persons: Acting or advising to one's detriment.** Obs. rare.
- **Of looks, etc.: Suggestive of evil or mischief.**
- **Unfavourable, harmful, or prejudicial to a person, his interests, etc.**
- **Lying on or towards the left hand.**
- **Directed to the left; characterized by moving or turning towards the left.** rare.

[End Quote]

Thus, sinister nature can mean many things. It can describe a person who has the natural inclination of being deceptive and misleading. The ONA's Labyrinthos Mythologicus is according to the meaning of the word, Sinister in nature, for it misleads and deceives. Sinister Nature can describe a person who is corrupt, underhanded, dark, evil, one who's action or deed is a detriment to others. These things should be describing you as a person. They should not be things you aspire to have or be. The ONA cannot make you sinister. It is an Order for those who possess sinister nature, who have the natural predisposition to be sinister.

The other meaning of "Sinister" is philosophical, and derives from the other mean of Sinister: "Astray from the right path," "Towards the Left Hand," "Directed to the Left." Sinister here is the opposite of the Dexter. The Dexter - the Right Side - describes the nature and value system and weltanschauung of the mundane, of the majority of the population or society. Where in such a Dexter society it is said that certain ways of living, thinking, acting, behaving are "right," and other ways of living, acting, behaving are socially unacceptable.

In any society, its Majority - the mob, the rule of the majority/mob - is composed of the multitude of generic average people: The Mundanes. And their generic average basal intelligence, their generic average opinion, views, beliefs, feelings. world-views, desires, way of life. It is all Average, generic, and the same: Mundane. And when you as a person do not conform to that generic average Dexter way, they vilify you. In the old days in Europe the mundane mob would deem you a "heathen" and burn you for it. They branded you a "witch" and killed you.

Today, when you go against the grain of everyday mundane society the unthinking emotive mob deems you a "criminal," a satanist, terrorist, and so on. The mob can't run around killing people these days. But since they are the majority in society, they make the laws, and vote such laws into effect, and they become the cops who enforce such laws. In essence, the mundane dexter mob still has power today, not to kill you, but they can imprison you, take your freedom away, cause your employer to get rid of you, etc, simply because you don't conform to their dexter way of life, because you don't think like them, because you don't see the world like them, because you don't agree with their society or religion, or opinions; because you don't do what they do.

To be Sinister, in this case, is to go against the mundane dexter, to be the satan - the enemy/adversary - of the mundanes and their way of life, their mob culture, their averageness, their everything. The ONA is at war with the Mundanes. To be sinister in this case means that if the majority of society hates or rejects racism, you either be racist or spread racism in society. If the majority of society believes that killing is bad and wrong, you either kill or encourage murder. If the majority of society believes that children are special or sacred, you...

Nexions

A nexion in ONA talk is a nexus where two things converge. Or a nexion is a vortex or aperture between two things. For example, a whirlpool in a lake would be a kind of nexion between the lake's body of water and the air of the sky. A science fiction wormhole is a nexion. Your mind is a nexion between your inner mindspace and the objective world. So you would have feelings or thoughts inside your mindspace, and thru the nexion of your mind, such thoughts or feelings manifest into the real world thru your action and deeds. It is thru the nexion of your mind that your desire manifests into the real world as experience.

The word nexion is used in ONA to point at two different things. A nexion is the individual ONA Initiate. You as a nexion are the link between the written philosophy which is the ONA, and the real world. It is thru you, the nexion, that the ONA, its aims, goals, practices, and teachings becomes real: via your actions and deeds, and your living the ONA Way. Without you, the ONA is not real, meaning that it has no nexion to pass thru into the real world.

A Nexion is also the word ONA used to refer to a subgroup of the Order of Nine Angles. In this context the ONA would analogously be the "British Commonwealth of Nations" and a nexion would be an individual country/nation member of that Commonwealth. Take notice that if the individual member nations did not exist, that there would be no Commonwealth of Nations. So it's the same way with the ONA. ONA is the name of a philosophical system founded by Anton Long. It's Nexion collectively - individual Initiates and subgroups - is the ONA in the real world as an Order.

Just as any person who vibes with ONA can self-initiate themselves into the Order of Nine Angles, an initiate can also found or establish their own Nexion. And you can make your Nexion any way you want, even mix it with other philosophies or occult teachings. You don't need a charter or dispensation from Anton Long or anybody in ONA to make your own Nexion. But you don't even have to make a Nexion. ONA encourages you to use the ONA, borrow from it, and steal from it to create and invent your own Order, or independent group, or whatever. You don't have to be an ONA member or like everything ONA teaches and represents. You can pick-a-part from ONA and put together your own organization.

Closing Remarks

So those are the basic stuff of ONA. ONA, as an Order is not complicated. It's open house with ONA. If you like ONA, you can affiliate with it and align yourself with it, put its teachings and stuff into practice, and claim ONA. In time, when you gain sinister experience you can add to it, write your own ONA stuff, pass it around and help further develop ONA. You can start your own Nexion in your town, or you can borrow from ONA and make your own organization. You don't need permission to do any of these things. You don't need recognition from some central administration or from some leader... there are none in ONA. You are basically on your own.

But why? You might ask. Why is the ONA so open? Because the ONA doesn't give a shit about any of the Old Aeon organization stuff. What ONA cares about is inspiring and influencing people to develop themselves, to live life in a different way, to see themselves and the world in a different way. If ONA inspired you in some way, it did its job. If ONA influenced you in some way, it did its job. If you dedicate your life to dis-covering your unique Wyrd in life, and you work to manifest your Wyrd, the ONA did its job. If you dedicate your time to self-development and self-enlightenment, ONA did its job. If you work on transforming yourself into a new type of human being, ONA did its job. If you work on trying to change society in some way, ONA did its job.

And that's all ONA is out to do. Not to be a sheep herder like those Old Aeon style organizations do, but to gradually make adepts, and inspire and influence people with its teachings and philosophy. Have you ever thought about it that way? When you join one of these Old Aeon organizations like the Church of Satan, or Temple of Set or OTO, you become a member [sheep] of an institution which you have to

conform to. You have a priesthood herding you like a sheep by telling you how to become a "real" Satanist, or "real" Thelemite. They tell you what you can and can't do. They instruct you on how to do like they do. And if you want to belong to their Old Aeon organization, you have to follow those sheep herders. And the funny thing is, those stupid mundanes PAY MONEY to be members of that shit! And they are proud of it.

A new Aeon is dawning... and the old must soon go. The Order of Nine Angles is the first New Aeon Order of its kind. It looks unfamiliar to the mundane eye, because they are used to seeing anything like it. The social environment is rapidly changing. Old Aeon institutions like Churches are dying out left and right due progressive attrition [loss of members]. This is one thing most of those Old Aeon institution will never understand: that you must adapt to the change in environment or die out. It is a law of nature that the most adaptable thrives. In the years and decades to come you will see many old school organizations die out because they aren't willing to give up all of that Old Aeon baggage. They don't want to give up the leadership, the adulation, the reputation, the membership fees, the many fools looking up to them as some spiritual teacher or master magician. They don't want to give up the power structure or power games. And if they don't give those old aeonic things up, they will go extinct.

The ONA is the first of its kind... and it's got a head start. It will take decades for other to catch up to ONA. Sticking with the evolution analogy: when the first creature wobbles out of the ocean to be the first to live on land, it will look weird/wyrd and strange... controversial even. But it's from that first land walker all terrestrial animals evolved from. It's a compliment for mundanes to think the ONA is strange, odd, or controversial, and for them to hate it, deny it, and reject it.

Kryptonimus, ONA

AoB, 124 yfayen

Sol 4° Libra,

Luna 3° Cancer

[Further reading: <http://archive.org/details/TheBigAssOnaCollection>]

ONA Manuscripts

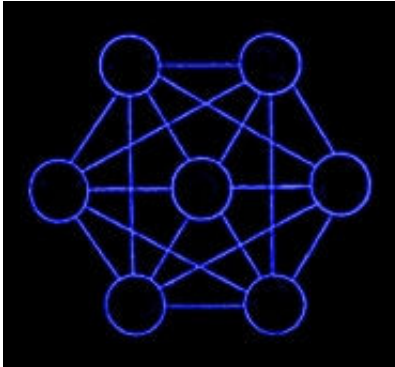
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A Complete Guide To The Seven-Fold Sinister Way

Order of Nine Angles

Introduction

The Seven-Fold Sinister Way is the name given to the system of training used by traditional Satanists. It is the practice of Satanism, by individual Satanists, and thus expresses Satanism in action.

The Way is an individual one - each stage, of the seven stages that make the Way, is achieved by the individual as a result of their own effort. To reach a particular stage, requires considerable effort by the individual, who works mostly on their own.

One aim of the Way is to create Satanic individuals - that is, to train individuals in the ways of Satanism. This Satanic training develops individual character, esoteric (or Occult) skills and self-insight. The individual also acquires genuine esoteric knowledge and a genuine understanding.

The Way itself enables any individual to achieve genuine magickal Adeptship (and beyond) and thus fulfil the potential latent within them - thus they can and do enhance their life, and achieve their unique Destiny.

The Way is essentially *practical* - involving experiences in the real world, and ordeals, as well as the completion of difficult, challenging tasks. It also involves a practical mastery of all forms of magick. The Way requires a sincere and genuine commitment, and it is both difficult and very dangerous. Success depends on this commitment by the individual.

The Way is divided into seven stages, and these mark a specific level of individual achievement. The stages are: Neophyte; Initiate; External Adept; Internal Adept; Master of Temple/Mistress of Earth [or "Lady Master"]; Grand Master/Grand Mistress [or "Grand Lady Master"]; Immortal. Sometimes, Initiates are described, or known, as "novices"; Internal Adepts as Priest/Priestess; a Grand Master as a Magus, and a Grand Mistress as a Magistra.

All of these stages (with the exception of the stages beyond Master/Mistress) are associated with specific tasks, ordeals, rituals and so on, and a completion of each and all of these (given in detail below under the appropriate stage) is required before the next stage can be attempted. Also, each stage involves the individual in a certain amount of reading and study of Order manuscripts hereafter "manuscripts" is abbreviated as MSS, and "manuscript" as MS]. The purpose of this reading and study is to provide a Satanic understanding of the tasks, ordeals, rituals and so on of the particular stage being attempted. Each stage represents a development of and in the individual - of their personality, their skills, their understanding, their knowledge and insight.

Before embarking on the first stage - that of Satanic Initiation - the individual who desires to follow the dark path of traditional Satanism should gain some understanding of what genuine Satanism is. To this end, the following Order MSS should be read:

- * Satanism - An Introduction For Prospective Adherents
- * The Sinister Path: An Introduction to Traditional Satanism
- * The Essence of the Sinister Path [contained in *Hostia - Secret Teachings of the ONA*]
- * Defining Satanism
- * A Short History of Satan (According to the ONA)
- * The Ontology and Theology of Traditional Satanism
- * Our Sinister Character
- * An Introduction to Dark Sorcery

I - Neophyte

The first task of a neophyte [the word means "a beginner; a new convert"] is to obtain copies of the various Order MSS which will be needed. These are: (1) *The Black Book of Satan - A Guide to Satanic Ceremonial Magick*; (2) *Naos - A Guide to Becoming an Adept*; and (3) *Hostia - The Secret Teachings of the ONA* (Volumes I & II). The following MSS (contained in *Hostia*) should be particularly studied in order to gain an understanding of traditional Satanism and its methods: (a) *Selling Water By The River*; (b) *Satanism - The Sinister Shadow, Revealed*; (c) *Guide to Black Magick*; (d) *Ritual Magick - Dure and Sedue Ceremonial*. The neophyte also needs to understand the fundamental concepts of magick, such as "causal" and "acausal" and here a study of the following Order MSS is useful: (a) Chapters 0 and I of *Naos*; (b) *Aeonic Magick - A Basic Introduction*.

The second task of a neophyte is to undertake the "secret task" appropriate to this first stage. This task is a necessary prelude to Satanic Initiation [the task is detailed in the MS "The Secret Tasks of the Sinister Way", which is included as an Appendix to this present work].

The third task of a neophyte is to undertake a ritual of Satanic Initiation. If you are in contact with a traditional Satanic group, this can be a Ceremonial ritual. If you are working alone, or the group you are in contact with

suggest it, it can be a Hermetic one of "Self-Initiation". Both of these rituals of Initiation are given in detail in the Order MS *The Black Book of Satan - A Guide to Satanic Ceremonial Magick*. There is no difference between a Ceremonial Initiation, and a Hermetic Self-Initiation.

The fourth and final task of this stage involves the new Satanic Initiate in constructing and learning to play, *The Star Game*, details of which are given in the Order MS *Naos*.

II - Initiate

Tasks:

1) Study the Septenary System in detail [*Naos*] and begin hermetic magickal workings with the septenary spheres and pathways as described in *Naos*. Write a personal "magickal diary" about these workings. Study and begin to use the Sinister Tarot [copies of the Sinister Tarot, and study notes, are available from the ONA].

2) Undertake hermetic workings/rituals for specific personal desires/personal requests of your own choosing, as described in *Naos*. Record these, and the results, if any, in your magickal diary.

3) Set yourself *one* very demanding physical goal, train and achieve or surpass that goal. [Examples of minimum standards are, for men: walking thirty-two miles in less than seven hours in hilly terrain; running twenty miles in hilly terrain in less than two and a half hours. Cycling one hundred miles in under five and a half hours. For women, the acceptable minimum standards are: walking twenty-seven miles in hilly terrain in less than seven hours; running twenty miles in hilly terrain in less than three hours; cycling one hundred miles in under six and one quarter hours.]

4) Seek and find someone of the opposite sex to be your 'magickal' companion and sexual partner [or of the same sex if you incline that way], and introduce this person to Satanism. Initiate them according to the rite in *The Black Book of Satan*. Undertake the path and sphere workings with this partner.

5) Obtain and study the Order MS *The Temple of Satan* [Part II of *The Deofel Quartet*]. A guide to this MS is given in the MSS *The Deofel Quartet - Responses and Critical Analysis*; and *The Deofel Quartet - A Satanic Analysis*. [Note: Part I of the *Deofel Quartet* - Falcifer, Lord of Darkness - is intended as entertaining Satanic fiction.]

6) Undertake an 'Insight Role' [see the *Secret Tasks* MS [appended below] and the MS *An Introduction to Insight Roles* (119yf edition)]. This Insight Role is the Secret Task of this stage.

7) After completion of your Insight Role, undertake the Grade Ritual of External Adept, given in *Naos*.

The stage of Initiation can last - depending on the commitment of the Initiate - from six months to a year. Occasionally, it lasts two years.

Understanding Initiation:

Satanic Initiation is the awakening of the darker/sinister/unconscious aspects of the psyche, and of the inner (often repressed) and *latent* personality/character of the Initiate. It is also a personal commitment, by the Initiate, to the path of Satanism. The dark, or sinister, energies which are used/unleashed are symbolized by the symbols/forms of the Septenary System, and these symbols are used in the workings with the septenary spheres and pathways. These magickal workings provide a controlled, ritualized, or willed, experience of these dark

energies or "forces" - and this practical experience begins the process of objectifying and understanding such energies, and thus these aspects of the psyche/personality of the Initiate. *The Star Game* takes this process of objectification further, enabling a complete and rational understanding - divorced from conventional "moral opposites".

The physical goal which an Initiate must achieve develops personal qualities such as determination, self-discipline, élan. It enhances the vitality of the Initiate, and balances the inner magickal work.

The seeking and finding of a magickal companion begins the confrontation/understanding of the anima/animus (the female/male archetypes which exist in the psyche and beyond) in a practical way, and so increases self-understanding via direct experience. It also enables further magickal work to be done, of a necessary type.

An Insight Role develops real Satanic character in the individual; it is a severe test of the resolve, Satanic commitment and personality of the Initiate. The Grade Ritual which completes the stage of Initiation (and which leads to the next stage) is a magickal act of synthesis.

III - External Adept

Tasks:

1) Organize a magickal, and Satanic, group/magickal Temple. You must recruit members for this Satanic Temple, and teach them about Satanism. With your companion (or another one if personal circumstances have changed) you must Initiate these members according to the ceremonial ritual in *The Black Book of Satan* as you must perform ceremonial rituals on a regular basis. In this Temple, you will be the officiating Priest/Priestess, with your partner acting as the Priestess/Priest. Regular Sunedrions should be held, as detailed in the *Black Book of Satan*, as you should regularly perform rituals, both hermetic and ceremonial, for the satisfaction of your own desires and those of your members. You should run this Temple for between six and eighteen months.

2) Train for and undertake all three of the following different and demanding physical tasks - the minimum standards (for men) are: (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. [Those who have already achieved such goals in such activities should set themselves more demanding goals. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.]

3) Undertake the 'Secret Task' as given in the *Secret Tasks* MS.

4) Study, construct and learn to play the advanced form of *The Star Game*.

5) Study Aeonics and the principles of Aeonick Magick, as detailed in Order MSS.

6) Study, and if possible practice, Esoteric Chant, as detailed in Order MSS [particularly in *Naos*].

7) Study the esoteric traditions of traditional Satanism, and if so inclined [see 'Concerning The Satanic Temple' below] instruct your Temple members in this tradition. The tradition is contained in *The Black Book of Satan*; *Naos*; *Hostia*; *The Deofel Quartet*; *Aeonick Magick* and other Order MSS.

8) Prepare for, and undertake, the Grade Ritual of Internal Adept - if necessary choosing someone to run the Satanic Temple in your absence.

Concerning The Satanic Temple:

The Temple [aka Nexion] must be run for a minimum of six months, as you yourself must seek out, recruit, instruct and train, the members of this Temple. There must be at least four other members, excluding yourself and your companion, during these six months, as you must strive to obtain an equal balance between men and women if the Temple is so orientated toward heterosexuality. It is at your discretion whether or not you are honest about your intentions, and inform recruits/potential recruits that this Temple is one of your tasks as an External Adept, and that you yourself are not yet very advanced along the Satanic path. If you choose not to so inform your members, you must play the appropriate role. If you are considering keeping and expanding the Temple beyond the minimum period and into the next stage, that of Internal Adept, it is more practical to be honest from the outset. The crux is to decide whether you wish your Temple to be solely for your own External Adept purpose, or whether you want it be truly Satanic, with your members guided by you to become sincere and practising Satanists. If this latter, then you must be honest with them about your own progress along the path, and instruct them according to ONA tradition.

After this six months is over - with four or more members and many ceremonial rituals having been performed - you may disband the Temple, if you consider sufficient experience has been gained in magick/manipulation/pleasuring. However the time limit of six months, and the minimum of four other members, must be observed, otherwise the task is not completed, and the next stage - Internal Adept - is not possible. This particular task, of an External Adept, is only complete when these minimum conditions have been met, for such conditions are essential for practical ceremonial experience to be gained.

After these conditions have been met, you may opt to continue with, and expand, your Temple.

Understanding External Adept:

The tasks of an External Adept develop both magickal and personal experience, and from these a real, abiding, Satanic character is formed in the individual. This character, and the understanding and skills which go with it, are the essential foundations of the next stage, that of the Internal Adept.

The Temple enables various character roles to be directly assumed, and further develops the magickal skills, and magickal understanding, an Adept must possess. Particularly important here is skill in, and understanding of, ceremonial magick. Without this skill and understanding, Aeonic magick is not possible. The Temple also completes the experiencing of confronting, and integrating, the anima/animus.

From the many and diverse controlled and willed experiences, a genuine self-learning arises: the beginnings of the process of "individuation", of esoteric Adeptship. [See the Order MS *Adeptship - Its Real Meaning and Significance*.]

The stage of External Adept lasts from two to six years.

IV - Internal Adept

The basic task of an Internal Adept is to strive to fulfil their personal Destiny - that is, to presence the dark force by acting Satanically in the real world, thus affecting others, and causing changes in accord with the sinister dialectic of change. This personal Destiny is revealed, or becomes known, before or during the Grade Ritual of Internal Adept.

The Destiny is unique, and involves using the natural, and developed character and abilities of the individual. For some, the Destiny may be to continue with their Satanic Temple, teaching others, and guiding them in their turn along the Seven-Fold Way. For others, the Destiny may be creative, in the artistic or musical sense - presencing the sinister through new, invented and performed forms or works. For others, the Destiny may be to acquire influence and/or power, and using these to aid /produce Satanic change in accord with the sinister dialectic. For others, it may involve some heretical/adversarial or directly revolutionary or disruptive role, and thus seeking to change society. For others, the Destiny may be specific and specialized - being a warrior, or an assassin..... There are as many Destinies as there Adepts to undertake them.

While this Destiny is unfolding, the Adept will be increasing their esoteric knowledge and experience through a study and practice of Esoteric Chant, *The Star Game*, Aeonic Magick. Rites such as those of the Nine Angles will be undertaken. A complete and reasoned understanding of Aeons, Civilizations and other forms will be achieved, and with it the beginnings of wisdom.

After many years of striving to fulfil their Destiny, and after many years of experience and learning, the Adept will be propelled toward the next stage of the Way [see the MS *Mastery - Its Real Meaning and Significance*; and the MS *The Abyss* where what occurs during Internal Adept is described.] When the time is right, the Grade Ritual of Master/Mistress will be undertaken. The time is right only after the Adept has spent years completing themselves, and their 'self-image', having taken themselves to and beyond their limits - physical, mental, intellectual, moral, emotional. Being genuine Adepts, they will have the insight, and the honesty, to know what experiences, and what knowledge, they lack - and accordingly will seek to undergo such experiences, and learn such knowledge.

The stage of Internal Adept lasts from five to eleven years.

V - Master/Mistress

The fundamental tasks of this Grade are threefold:

- 1) The guiding of suitable individuals along the Seven-Fold Way, either on an individual basis, or as part of a structured Temple/group;
- 2) The performance of Aeonic Magick to aid the sinister dialectic;
- 3) The creation of new forms to enhance conscious understanding and to aid the presencing of acausal/sinister forces.

Further, and importantly, a Master/Mistress will be using their Aeonic understanding, and their skills to influence/bring about changes in the societies of their time - this is Aeonic Magick, but without "ritual", as described in Parts III and IV of *The Deofel Quartet*. They will also be working to create long-term change (of

centuries or more).

Few individuals reach the stage of Master/Mistress - so far, only one to two individuals a century, out of all the genuine esoteric traditions, have gone beyond the stage of Master/Mistress to that of Grand Master/Grand Mistress.

The stage of Master/Mistress lasts a minimum of seven years - when sufficient Aeonic works are completed/achieved, and wisdom attained, there is a moving toward the next stage, that of Grand Master/Grand Mistress.

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Appendix - The Secret Tasks of the Sinister Way

The secret tasks have remained secret for a long time by virtue of their nature - they represent genuine Satanism in action and as such often are "a-moral". Such esoteric tasks were revealed to an Initiate by the Master, or Adept, guiding and training that Initiate.

To understand the nature of these tasks, it is necessary for the Satanic novice to be familiar, and in agreement with, the secret teachings themselves, particularly as these relate to culling. [These teachings are contained in such Order MSS as (1) *The Hard Reality of Satanism*; (2) *Satanism, Sacrifice and Crime*; (3) *Culling - A Guide to Sacrifice*; (4) *Guidelines for the Testing of Opfers*; (5) *Victims - A Sinister Expose*; (6) *The Practice of Evil in Context*.] For a long time, the matters mentioned in the above secret MSS were transmitted only on an oral basis - it being forbidden for such teachings and practices to be written down or divulged to non-Initiates. However, as explained elsewhere, in several other MSS, this practice has now changed.

Accordingly, this present MS will detail the secret tasks which a Satanic novice must undertake as part of their commitment to Satanism. That is, these hitherto secret tasks - like the other tasks detailed in the MS *A Complete Guide to the Seven-Fold Way* - are both required and necessary: mandatory if progress is to be made upon the Way. Without them, there can be no genuine achievement along the Way, for it is such tasks which develop that character and those abilities which are Satanic and which thus represent the presencing of the dark forces on Earth via the agency (or vehicle) of the individual Satanist. These secret tasks - and the other tasks - represent the way of Satan. They are Satanic. As such, they are fitting only to a minority: to those who are, or those who desire to become, Satanists. Some who profess to be 'Satanists' - and some who wish to become Satanists - will hear of these tasks, or read them, and be surprised, perhaps even appalled, particularly by the tasks that involve hunting and killing animals and culling human dross. Such people will say or write such things as "Such tasks are not necessary". By saying or writing such things such people condemn themselves as "ordinary" and weak, as they will show they lack the demonic desire, the hardness, the toughness, the darkness which all genuine Satanic novices possess or must develop. Satanism is at it is - dark, and dangerous, and full of diabolic ecstasies and diabolic triumphs over the "ordinary", the mundane and those who would keep everyone in servitude and thrall. So it is, so has it been, and so shall it continue to be - to enable evolution, to create what must be created, while the fearful majorities in their sloth, delusions and ignorance continue their morbid, Nazarene-like, sub-human existence.

As has been stated many times, genuine Satanism requires commitment - it requires self-effort, by the novice, over a period of years. It involves genuine *ordeals*, the achievement of difficult goals, the participation in

pleasures, and the living of life in certain ways. Only thus are self-insight and genuine Occult ability born - only thus is a genuine Adept created.

Neophyte:

Before Initiation - and after undertaking the first task of a neophyte as given in the *Guide* - undertake the following task:

* Find an area where game is plentiful and, equipping yourself with either a cross-bow or an ordinary bow (a longbow) hunt/stalk some suitable game, and make a kill. Skin and prepare this game yourself (if necessary - for example, a pheasant - 'hanging' the game until it is ready). When prepared and ready, cook and eat this game.

"Game" in this context means wild edible birds or animals such as venison, hare, rabbit, partridge, pheasant, wildfowl. For this task, you are undertaking the role of hunter, using primitive weapons. (Guns cannot be used for this task.) After completing this hunting task, either undertake the next task as given below - which is not obligatory - *or* repeat the task above, choosing a different type of game.

* Undertake, as a solo hermetic working, either the traditional *Mass of Heresy* (suitably adapted for such an hermetic rite), and then, nine days later, the *Rite of Defiance*.

Note: Both the Mass of Heresy and the Rite of Defiance are intentionally heretical in our times; as well as being means of catharsis, and providing a practical means whereby those undertaking them can develop a sinister-empathy with that which and those whom are currently regarded, by Magians and mundanes and in a very practical way, as "evil" and deserving of approbation.

Initiate:

After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the *Guide*, you should choose and undertake, for between six to eighteen months, an Insight Role [see the MS *An Introduction to Insight Roles* - 119yf edition].

External Adept:

The following two tasks *must* both be undertaken successfully.

1) With your Temple formed as one of your External Adept tasks - see the *Guide* - perform both the *Mass of Heresy* and *The Rite of Defiance*.

2) Train several members, and yourself, in the undertaking of the tests relevant to choosing an opfer. Select some suitable candidates for the post of opfer, using Satanic guidelines for so selecting an opfer, and undertake the relevant tests on each chosen candidate. The opfer or opfers having been so chosen by failing such tests, perform *The Death Ritual* using the chosen opfer(s) in the central role. Thereafter, and having completed all the necessary preparations, select a further opfer using Aeonic or sinister strategy as a guide, and undertake *The Ceremony of Recalling* [see *The Grimoire of Baphomet*].

It must be stressed that (i) the opfer(s) must be chosen according to Satanic principles as given in the

appropriate Order MSS; (ii) those so chosen must be tested according to Satanic principles as given in the appropriate Order MSS. Furthermore, the candidates for the position of opfer can be chosen either by you, or suggested by a member of your Temple, if those members are following the Satanic path in a committed way.

Beyond External Adept, there are no secret tasks of a prescribed nature, for those following the sinister path to undertake.

Order of Nine Angles

101yf

(Revised 121 yf)

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The Sinister Method

The beauty of an Aural Tradition is that such Aural Traditions is housed in the initiate's Mind and Heart and not on paper, such that as the Dreccian grows internally in wisdom and insight, he/she automatically updates the Aural memplex. Thus such a memplex – in such an ethereal and amorphous form – evolves with the Initiate and with time easier and more Naturally.

Something unfortunate to a living memplex happens when it is Captured like a photograph and forced into written words onto paper. What happened is a Still Image of the memplex at That specific Time and State of evolution is frozen in Time on paper. From such an act, "Idolatry" is born. We use the word "Idolatry" here metaphorically to mean how a living god [Dark Gods or whatever] is frozen into a statue. This phenomenon can also be described as the Medusa Effect where a living man is frozen in a state of stillness. A natural man grows and evolves in Mind and Body, he is not a statue frozen in Time. Where is your eyes and Mind fixated in Idolatry? On the Idol and not the Essence. The memplex becomes an Idol and how it is Captured at that moment in Time gradually becomes to such idolaters something "sacred" or something sanctimonious, that excluded all other forms.

An example of the Medusa Effect which I know personally is Buddhism. During the life of the Buddha, he never committed his own teachings onto paper. He taught them Orally to his Disciples who were admonished to remember them in Mind and Heart and to actualize those memorized teaching through their actions, behavior, interactions, and relationships with each other – as well as to Aurally teach others.

If the Buddha ever had the intent of placing his oral teachings onto paper, we would have expected him to write them down at some point in his life, but he never did. Even after his passing to the Other Shore, his Disciples did not commit the Aural tradition that they got from the Buddha onto paper. Because of this the Aural Tradition of the Buddha went viral as a memplex in India and evolved or gave birth to new insights and new knowledge, morphing in outer form, inspiring, and influencing. It wasn't until a whole 300 years After the passing of the Buddha that what had become the teachings of the Buddha was committed onto paper by a council of Theras [Elders].

These Theras were politically concerned that the other forms Buddhism which were evolving in essence too far off from what they believed to be Buddhism may become more powerful and influential then there idea of what Buddhism must be. Thus the Theras collected all of the ideas and Aural teachings that had become Buddhism and put them into writing. When they were finished the Tipitakas consisted of over 24,000 pages. What began as simple teachings the Buddha once taught Aurally, in 300 years of Aural transmission had evolved into many different schools of thought and thousands upon thousands of pages worth of memes. The Tipitakas were first committed into writing around the year 230BC, and since then Theravada Buddhism has never evolved, because it had been frozen in time.

Going to such written text containing a captured image of a memplex frozen in a still time frame to use such text as a means to somehow invalidate the memplex's natural growth and evolution is like you having a still photo of a person when they were 17 years old and refusing to recognize that same person when they have grown to be 30 years old because they do not look the same. It's stupid. With a photo of a person, it is easy for any imbecile to understand that that captured image is not a real living person, and that such an image is a representation of how the person looked at That moment in Time when the picture was actually taken. We all know that people grow and evolve mentally daily. But when a memplex is

captured in writing and forced onto paper, people fall into imbecility and believe that what has been written on paper is the only acceptable and truest form of an idea.

Thankfully, this imbecility of the Medusa Effect was overcome and destroyed by the Royal Society of England who first gave life to Empirical Science from which the Scientific Method came. In science although theories are written down on paper, old outdated ideas are systematically replaced by new ideas and new perspectives due to greater mind capacity, better instruments, and a better understanding of how things work.

The ONA began as an Aural Tradition, which Anton Long got from a Mistress sometime during the 1960s. Although what has become the ONA today is written and captured in text format; this does not mean that the ONA has stopped being an amorphous Aural Tradition. But since it is written on paper, there has been and will be idolaters and imbeciles who deify the written text over Empirical Apprehension and Empirical Insight.

To prevent this from happening a “scientific method” for the ONA is now presented, which we shall call the “Sinister Method.”

The Sinister Method

The “Sinister Method” should not be confused with the methodology of the Sinister Way. The Sinister Method is an aspect of the Methodology of the Sinister Tradition used to understand the ONA, extract new insight, and to evolve the ONA as a Progressive Science; as opposed to a static religion or inert philosophy written in stone. The Sinister Method begins with “The Three Sinister Understandings” which are as follows:

- 1) The Outer Form is not the Essence.
- 2) The written text serves only as a guide. The map is not the terrain.
- 3) What is gained from direct experience trumps written text.

The next part of the Sinister Method is the “Three Empirical Jewels” of the ONA which are as follows:

- 1) Direct Experience of Life and Nature
- 2) One’s own Pathei Mathos
- 3) The Sevenfold Way

The next aspect of the Sinister Method are the “The Three Sinister Instruments” which is used in the Sinister Method. They are as follows:

- 1) Body – the Body or Person of the Dreccian is the living tool of direct experience.
- 2) Mind – the Mind of the Dreccian deciphers experience into Insights.
- 3) Laboratory – The Lab of the Dreccian is the Causal World outside his/her head.

The Nine Steps of the Sinister Method are thus as follows:

- 1) Know and Understand the Three Sinister Understandings.
- 2) Practice, Live, and Apply the Three Empirical Jewels of the ONA.
- 3) Utilize in Life and Praxis the Three Sinister Instruments.

- 4) Study & Exegesis: Study every ONA text, as well as Reichsfolk and Numinous Way writings and try to extract the inner essence beneath the literal text and outer forms. Always keeping in mind what David Myatt said: *“Reliance on texts – revealed, venerated, or otherwise – is a fundamental problem because it not only removes wisdom from the personal experience of the individual, but it also tries to prescribe, to define, to restrict, the numinous.”* – DM, Exegesis, and the Discovery of Wisdom.
- 5) Travel: By the word “travel” we mean a mental quest. David Myatt is our Exemplar. On his personal quest for self evolution his Mind has Traveled into many different cultures and many different religions. He learns what he needs and moves on to the next culture, Way, or religion of interest, thus adding to his personal stock of knowledge and insight. Don’t limit yourself to just some occult and some Satanism. We also need to learn to “travel” into other cultures, ways, and religions to collect our own stock of knowledge and insight. By “Travel Into” I don’t mean it on an Etic level, but on an Emic level. The word “Etic” in anthropology and the social sciences basically describes an outsider looking and apprehending things as an observer studying from the outside. The word “Emic” in anthropology and the social sciences basically denotes an individual who immerses himself or herself directly into the culture and people being studied to see and experience things from the Inside out – to “go native” in other words. You cannot gain any real insight by etically observing and studying something. Etic apprehension only breeds opinions based on an outsiders interpretation of what is being studied. The same goes with the ONA. You cannot know what the ONA is etically by reading and debating it. It must be emically experience from the inside via application and praxis.
- 6) Aeonic Insight: Removing a weapon from a crime scene to try and learn about the crime does not work. The weapon must be kept as a part of the whole crime scene if a detective wants to actually learn what happened. Removing a broken shard of pottery from the ground disregarding the soil and artifacts and data surrounding the shard in hopes of learn about the ancient people and culture who made it leads to gross misunderstandings. That shard of pottery must be apprehended in context to its matrix [the soil and surrounding data]. Same goes with ONA related texts. When was the text written? Where was it written? Who or what was the target audience? In what era was it written? What was the political atmosphere like at the time of the writing in the specific place it was written? What were the people like in that Time frame? What were their world views? What was the main concerns of the Zeitgeist of the period. And do all of those contextual spacio-temporal conditions of that period of Time still apply to your own Time frame, Zeitgeist, and worldviews? If NOT than drop it, evolve it, and bring it up to date to make it meaningful and relevant to you and your time period and world view, or you’re going to be psychologically stuck in a Time Warp. When you are psychologically stuck in a time warp of outdated memes, you become dislodged from your own Time frame, which thus renders you useless to your own people and generation. Outdated memes are mind parasites which does nothing more then use you to spread itself. Ask yourself what the end result or what fruits adherence to such outdated and irrelevant memes manifests.
- 7) Sinister Praxis: What do I mean here when I use the word “Sinister?” It comes from the Latin word which essentially denotes the “Left Side.” The meme “Sinister” here covers and occupies the semantic field of: What is not Right. By “Right” we mean: That which has been accepted and/or established as being right and acceptable by the Mundanes. So to be “Sinister” means to exist in an “adversarial” state of being to the Mundanes, their establishments, and that which they collectively believe as being “right” and acceptable. You don’t have to read some sinister bible to be Sinister. Sinister Ethos is based on two essential things: (a) your own inner nature. You’re either Sinister By Nature, or you aren’t. (b) truly understanding Mundanes, and living Life opposite to how they live Life. If mundanes live Life as segregated units, you strive instead to live Life Tribally. If the mundanes reject crime as being not right and unacceptable, you support crime. If they believe morals and righteous living is right and acceptable, you strive to indulge in what they believe to be morally wrong and unrighteous. If mundanes believes in the sanctity of their State and Government, you reject that sanctity. If they believe in creationism and/or evolution, you go find something different to believe in. Don’t just believe and think opposite to how mundanes believe and think. Do the opposite of what they do: Hence the word Praxis in the term “Sinister Praxis.” We don’t strive to be the opposite of mundanes because of some desire to be different from them. It is because we as Dreccians should understand that it is their essential Nature as mundanes – their

stupidity and their acceptance of righteous ideology given to them by their authority figures – that gives States their power and that actually perpetuates the power monopoly of a state. In the same way that these same mundanes and their mundane ancestors during the so called Dark Ages gave power to the Church and perpetuated the Churches political power over Europe by merely believing and accepting what the Church indoctrinated into them to believe and uphold which they considered to be “right.” The good citizens of Christendom of the past are today’s good citizens of Nation-States. The only difference between religion and secular ideology are the titles and the abstract figurehead.

8) Experiment: Take what you have learn – the teachings, the principles, the Sinister Praxis – and actually apply and Test it in the Lab [the Real World of Experience]. Put things to the test in the Lab. Don’t accept things at face value because it was written. Genuine Sinister Wisdom doesn’t come from a written manual, it comes from Tests, Ordeals, Trials, and Error in the Real World, and the insights born from such trial and error. It comes from experimenting with ideas in the real world to discover what works, what is useful, what bares the best results, and what needs to be changed to produce better results. Don’t rely on written text as infallible facts. Do not use old written text to try and invalidate new insights and new perspectives. If the ONA writes to “push your limits” go out and take that Principle and Experiment. What you dis-cover and learn in the process of experimentation is the real “unwritten sinister doctrine” which is the esoteric Methodology of our Sinister Way. In this way the ONA teaches its teachings without teaching. Only by testing ONA ideas in the Lab can you directly learn for yourself what is outdated and doesn’t work, and what still works, and what needs to be evolved. In this way, a Dreccian who actually puts his ONA to the test in the real world can always tell if another Dreccian actually lives the Sinister Way of the ONA in real life, or if that Dreccian does nothing more then rely on internet texts.

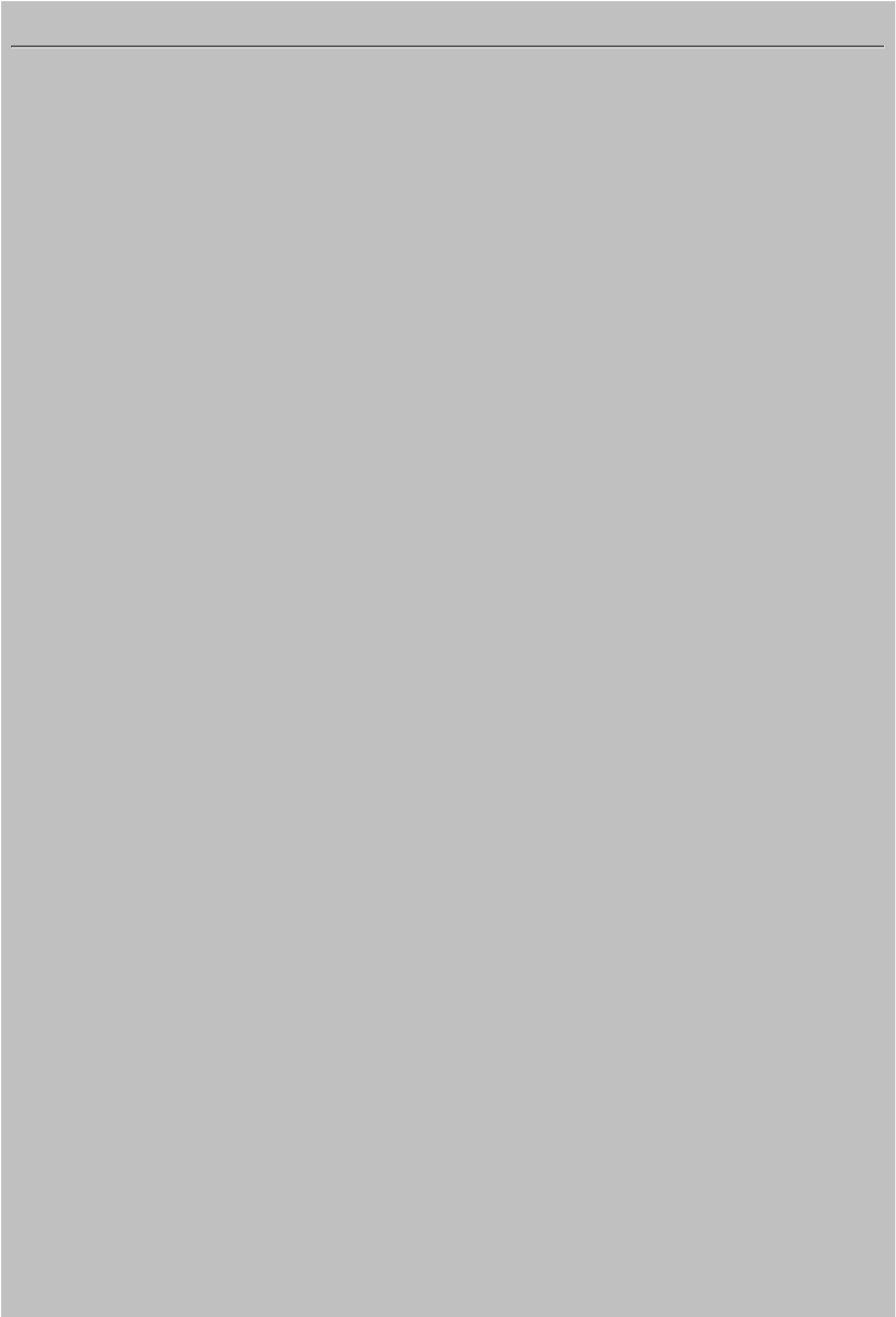
9) Update & Evolve: When you have psychologically, mentally, emotionally, and physically gone through the first 8 steps of the Sinister Method, you will have come to a direct and personally understanding of the Sinister Way as it works itself out to you and to your Time frame, and to the generation you belong to. Write and teach what you have learned to other Dreccians. In this way, the ONA constantly remains practical and relevant to each person, to each generation, and to each time period. Thus, it evolves in time and keeps up with time, rather than being lost in time. You and I are each real Nexions through which the Sinister Way passes into the Future. It is our duty then to upgrade, update, and evolve the ONA and our Sinister Way via what we have come to learn, experience, and dis-cover – if the ONA is to mean anything to the minds of a future time frame. Each generation of Dreccians adds their empirical insights and knowledge to the ONA for the benefit of the generation to come after them. Although this is the last step in the Sinister Method, it is as important as the other 8 steps. The Sinister Method ends with this 9th Step. These 9 steps are collectively called the “Nine Angles [of Approach]” of the Sinister Method, which the Dreccian must learn to use with the ONA, the Sinister Way, and with Life in general.

Just as the philosophy of science and the progression of scientific knowledge is based on the scientific method, the philosophy and progression of the ONA must also be based on the Sinister Method. As each discipline of science, such as physics, biology, botany, and chemistry are specific outer disciplines arising from the specialization of data processed through the scientific method, the various outer forms and disciplines of the ONA such as its National-Socialism, Traditional Satanism, and Radial Politics, are specialized disciplines arising from specialized data being processed through the Sinister Method of experience, trial, and error. In this way, just as the scientific method can be used to give birth to new scientific disciplines and nullify old scientific theories and outdated disciplines, so too can the Sinister Method give birth to new outer forms, nullify old and outdated theories and concepts. A proper application of the Sinister Method will insure that the ONA remains a progressive science and a progressive Way of Life that keeps up with us, rather than hold us down.

Chloe 352

Order of Nine Angles

121 yf





A Sinister Sport

Leeds, 1973

It was nothing unusual, at least for Steve and his chosen three skinheads, to loiter in the sodium-lit night, on The Headrow or the streets around, waiting for some unwary mundane to pass them by to be followed to be relieved at knifepoint, or the threat of a kicking, of whatever money or possessions they carried or held. But it was for The Plumb, the young lad of slim physique and shaven head whose new swastika tattoo, on his forehead, still itched.

Plumb was a novice at this sporting game, and, knife ready, somewhat nervously waited for the test that would – that might – begin to make his name among Steve's crew. It was not a long wait, that early evening of light drizzle where the slight warmth of late October had given way to the dreary coldness of November, and they – at Steve's gesture – followed the middling aged suited briefcase holding man for only some yards when Plumb's stiletto blade stuck him in the back. He groaned, slightly, before he fell, gasping – but they wasted no time on him, for only his money, his watch, any saleable goods mattered, and he was left there where the cold wet dirty pavement became a pillow for his face as they laughing scampered back to the safety of their den.

It was a single third floor room in a block of rented office rooms whose grimy small single un-openable window gave at least some view of the Infirmary across the street, and it was there, on the bare un-carpeted floor where thieved goods lay stockpiled almost to the ceiling, waiting, that they divvied up their share. Plumb got the cash, such as it was; and Steve and his crew the rest: a watch; a gold ring; the leather briefcase; perhaps a saleable newish wallet. But their value was incidental, purely incidental – at least that time.

Later, the darkness found them mischief-heading westerly, after a bevvvy of beer had been downed at their favourite haunt where the relative wideness of Woodhouse Lane gave way to the narrower streets that north-easterly lay to sedately tumble down in terraced houses toward that tall-chimney of the quaintly-named "Leeds Corporation refuse destructor" on Meanwood Road, and where in a nearby house Steve spent the occasional night in the confines of a stuffy garret, with young shop-girl Lesley. He did not know then – and would not have cared even had he known – that centuries before, and only a gunshot away, Royalist forces had been bloodily defeated at the Battle of Meanwood Valley during his ancestors' Civil War.

So, steadily but never furtively, they – buoyed by beer, youth, hate, and pride – made their way to serried terraces southwesterly between Woodhouse Moor and Burley Road. At Steve's instigation, Plumb knocked on the door of a house, and it was not long before a skinny young man in black leather jacket, dirty T-shirt and jeans, opened it. Plumb punched him in the face, and he fell over backwards to where a discarded newspaper lay upon a lino floor near and steps led upward to dank, small, upper rooms.

"That's for grassing, you cunt!" Plumb shouted as the skinny young man tried to get to his feet.

But Plumb pushed him down before kicking his head three times, and the young man was unconscious when Steve and his crew entered.

Steve threw a leaflet over the prostrate now bloodied body before they all left, laughing. On the leaflet – only a swastika, the letters CoC, and the words: "Violence purifies and makes the man."

The stolen car took them recklessly fast out from the city of Leeds to near where the rocks of Almscliffe Crag rose beyond the Harrogate road and gave, in daylight, views toward the Vale of York. And it was there on the

top of that rocky outcrop they assembled in that drizzle-filled darkness for Plumb to take his oath.

It was a simple oath – a personal pledge of loyalty to Steve, his comrades, his crew and their new Clockwork Orange Cult – and soon was over, so that they scampered, laughing, lustfully, satiated with feral life and memories of violence, down from their eerie to head back eastwards where Steve, as promised, had prepared for them a surprise.

The girls were waiting in that rented well-furnished well-cared-for Woodhouse terraced house above the fringe of Meanwood Ridge, and Mark, their pimp, greeted Steve – as the friend, and comrade, that he was – there where joss sticks perfumed the houseful-air and Slade's *Look Wot You Dun* played loudly, beatingly, through speakers wired to some Hi-Fi system, recently liberated from some city-centre store.

There was some dancing then – or what passed for dancing – among the crew and the girls until they paired off to upstairs rooms leaving only Steve, Mark, and Ruth. Ruth the dark haired – older than the others, whose young son was in the so-called care of Social Services; Ruth the voluptuous, who sat, skimpily if fashionably dressed, waiting curled up on a sofa; waiting, for Steve her favoured lover to take her to her bed. But it was to be nearly an hour before her desire became fulfilled, and so she sat and watched him as he and Mark schemed, plotted, and dreamed.

At first, their talk was of Eastman, the non-family traitor who had betrayed a friend to the Police. Would that warning of the evening suffice?

"If not – " Steve said harshly, and gestured death with his hand. They both knew that had Eastman been a part of their crew, or even if only the person he betrayed had been, then his fate of death would that night have been assured.

"Plumb? How'd he do tonight?" Mark asked.

"Good. He did well."

"Useful?"

"Yep. I'm going to team him up with Phil at the Depot. He starts there Monday. He'll be our runner. There's a shipment due Friday."

"Usual stuff?"

"Nope. Electrical goods, this time."

"I'll let Jamie know." Jamie was their fence, a small rather portly middle-aged man of vast experience and canny if mournful countenance who had thrived in the rationing post-war years and who, though well-known to the Police, had never ever been to Court, for although his second-hand emporium in a back-street by the Wharf regularly received visits from The Plod, they never ever found anything suspicious, or stolen. Or, at least, that they could prove was stolen.

"Usual divvy?" Mark asked.

"Yep – but small bonus for Plumb."

"Gesture?"

"Yep. He might even spend it here!" Steve laughed.

So they talked, laughed, planned, plotted, schemed, until at last Steve came to take her hand, leading her gently – almost lovingly – toward and into her room where they lay, naked, entwined for quite some time, gently touching, kissing, feeling the warmth, the soft human warmth, of each others' bodies. It was for this – for such as this – that she almost loved him. Almost: had she not by the experience of her past stopped herself. And so they lay together, warmly warm, and silent, with only the distant sound of music below; the sounds of their lips touching; their breath breathing; and his fingers feeling her moist waiting wetness.

At first, he had seemed such a contradiction to her. But she no longer cared. It was his company and his body that she craved; even needed; and she would listen to him speak, for hours, in his almost accentless voice as he spoke of his plans, his visions, his passions, his theories, his interests and his hopes. Thus did she listen to him again later that night after their passions had flowed and flowed to ebb with the passing hours of their

intimate, sexual, embrace.

"It's the essence of the sinister, you see, " he was saying to her as she lay naked, propped up on pillows in her bed, smoking one of her small cheroots while soft light from a bedside lamp bathed them and the glow of Dusk began to dully glow, as dark retreated beyond that window of their world.

"Experience. Going to, beyond, your limits. Transgressing laws, all limits. Learning. Exulting in life, and treating the mundanes as the idiots, the expendables, the resource, they are."

Then, quite suddenly, his tone changed. "I'd like you to leave, here, this house," he said. "And stay with me. We'll get somewhere."

"Don't be daft!" she said in her broad Yorkshire accent, and slightly laughed.

"I mean it. I want you to get more involved. Assist me."

"You're serious, aren't you?"

"Yep. Very."

"But I don't know anything about the Occult and Satanism."

"You don't have to. They're just words. Words which obscure the essence. Useful – sometimes. But otherwise irrelevant. Like the current name my crew use – CoC. I'll change it; maybe soon for something maybe permanent. It was only temporary, anyways, that outer name."

She finished her cheroot, and lit another one, and he continued.

"It's essentially just a way of living. A way of life. It's not really about rituals and all that crap that the mundanes think it's about. It's about us – individuals – excelling; enjoying. Taking risks. Changing ourselves. Evolving. Exulting. About creating a new way of life; freeing ourselves from the tyranny of laws; from the tyranny of the Police; of governments; of The State. Being ourselves."

"And making money," she laughed.

"Of course!"

"But -" she began to say.

"Mark agrees."

"You what?"

"About you leaving here. He – and I – want you to take over running the girls."

"So what's he going to do, then?"

"He's gonna open a new branch of our venture, in York."

"I see."

"Naturally, I'll have some lads stay here to look out for the girls."

"Naturally!" And she laughed again.

"What'd you say, then?"

Aroused, she said all that then needed to be said with her body, until satiated again, she lay beside him as, outside, the Sun rose into a strangely cloudless early Winter's sky.



There was much that Steve wanted to do, and he had invited Plumb to join him for a drink in their favoured Pub in Woodhouse. Ruth was there, in the dimness of that traditional haunt, and Plumb could not help but ogle her breasts as he sat down beside Steve. But he knew better than to let his gaze linger or address her by

name, and so he sat sipping his pint of beer.

"You've got someone interested, I hear?" Steve said to him.

"Yeah, mate of mine. Will."

"Handy?"

"Shipley skins."

"Enough said, then."

"You wanna meet?"

"Yep, set it up. It'll be a test."

Plumb smiled. "Like mine?"

"Yep." And both Steve and Ruth smiled. For she had come a long way in the two weeks since she and Steve had shared a house.

That day of the test was a mournful if British one – for weather. For the wind was cold; the sky overcast and dull with cloud; and the slight persistent drizzle of that middle morning lent meaning to Julius Caesar's long dead desire to live in far more sunnier healthier climes. Steve was there, with Plumb, and Will, the heavily-tattooed, waiting in the stolen car outside the shop. It was a kind of non-descript shop, selling jewellery, not quite in the city centre, and its décor and display seemed as if to say that its owner could not quite decide upon the intended clientèle. For there were some quite expensive items, among the rings and watches, and then some much cheaper tat while a middling assortment of second-hand items completed the rather mixed collection.

"Ready?" Steve asked Will, as the young skinhead of stocky build sat in the backseat of the car, clutching a sawn-off shotgun.

"Let's go!" Steve said, and he and Will were swiftly out, masks on.

Steve pushed the one male customer aside, his right hand brandishing his revolver, while smashing displays with a hammer.

"Fill it!" Steve demanded of the customer, as Will thrust a small bag at him, and – obedient, like the trained mundane he was – he obeyed, stuffing it full of rings and watches. And then they were gone, outside, to where Plumb waited, ready and revving the car.

Ruth's old haunt claimed them, after the necessary change of outfits and cars, above the fringe of Meanwood Ridge, and Will and Plumb sat on a sofa in that well-incensed house while Steve inspected the haul.

"Good," he said. Then, to Will: "You'll get your cut in a couple of days, OK?"

"Yeah, sure," Will said.

"You got a job?" Steve asked him.

"Nah, only thieving," and he laughed, showing two teeth broken from fights.

"From now on, no freelancing, understand?" Steve said.

"Sure."

"You do only the jobs we give you."

"OK"

"Got some regular work, if you're interested," Steve said. "Right up your street."

"Yeah?"

"Protecting our assets, here. Could be a rough, at times. Oh, yeah of course, you haven't met them, have you," Steve smiled. He called out, and, one by one, Ruth's girls came in, all five of them.



Introductions over – as was his hour with the girl of his choice – Will was taken in a convoy of three crew cars amid the light of that day, such as that light was, to the rocks of Almscliffe Crag which rose beyond that Harrogate road and which gave, in better daylight, views toward the Vale of York. And it was there, on those topmost now rain-spattered rocks, that he gave his solemn pledge of loyalty to that crew.

"You're family now," Steve said. "Understand?"

"Sure." And they all knew he meant it.

"We have some simple rules. First, we don't betray our own," Steve said to him. "Anyone who does is killed. No questions; no quarter; no delay. You're in this for life, and if you ever show enmity towards us, your family, we'll hunt you down and kill you."

Steve paused for a moment before continuing. "Second, we all have equal shares of whatever we take or whatever our enterprises earn. No favouritism. Third, we care for our family. We respect them. We look after them; look out for them. We will risk our own lives for them, if required. All of them – women, children; they're all our comrades. If you disrespect any member of our family, our kindred, you'll suffer – you'll be put on trial, before us, you'll say your piece, and be judged and, if necessary, punished.

"Fourth, it's the mundanes and us. Our folk, our kindred, our band of comrades, our family, against the mundanes. The mundanes and their property, all they have, are our resource. Fifth, the laws of the mundanes are irrelevant to us. The government, and especially the Police, are our enemy, servants of the mundanes – we expect no favour from them, no quarter, and we give them no favours, no quarter. Understand?"

"Sure," Will said. And they all knew he meant it.

"Also, there's only one leader, one chief. Currently, it's me. You got a grievance, something to say, you come to me, say it to me to my face, in full earshot of others. We don't ever talk about one of our brothers, one of sisters, behind their backs. If you've got a grievance against me, you face me with it, in full earshot of others.

"If you ever have a dispute with any member of our family, our crew, you bring it out into the open. If we can't settle among ourselves, then you'll settle it between the two of you, by a fair fight.

"If you don't like my leadership, challenge me for it, openly. If necessary, we'll settle the matter by a duel with deadly weapons. So, for leadership it's a duel; for other disputes, a fair fight, in front of comrades.

"There's no leaving your family. You're part of us now for life; you're our brother, for life. If you want to settle down with someone, or get married, she has to be either one of us, or become one of us. No exceptions. Same with our women-folk, our sisters – if they are serious about someone, wanting to settle down with them, maybe even get hitched, then he has to be either one of us, or become one of us. No exceptions. Same if you move away for some reason – you're still family; still bound by your oath; our rules; and we may ask for your help, anytime; just as you can ask for our help, anytime."

"And one last thing," Steve said. "We have our own, small, tattoo. Our mark." And he smiled, saying, "although I don't know where you're going to put it."

Steve laughed, Will laughed; everyone laughed, for Will's arms, hands and neck were already covered with tattoos.



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